
Mr. *CHISHULL*'s
SERMON,

Preached at

HERTFORD-ASSIZES,

On *Monday, August* the 11th, 1712.

A

D. U. T. Y.

MR. CHISHULL'S

SERMON

HETTFORD ASSIZES

On Monday, August 17th, 1712.

TO THE
HONOURABLE
THE LORDS OF THE
TREASURY

15

THE
D U T Y
OF
GOOD SUBJECTS,
In Relation to *693.f.6.*
15
Publick Peace.

Being a SERMON Preach'd at the Assizes
at Hertford, on August the 11th, 1712.

By *K* Edmund Chishull, B. D: Chaplain in
Ordinary to Her Majesty.

*Publsh'd at the Request of Mr. High-Sheriff, and
the Grand-Jury.*

L O N D O N :

Printed for J. Round, at Seneca's-Head, in
Exchange-Ally. 1712.

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HENRY F. W. E. R.
DEPUTY
SHERIFF
OF THE
COUNTY OF
GEOGRAPHICAL
Gentleman of the Court
P. M. J. C. C.
Being a SERMON
on the subject of the
By Edmund Clapham, B. D. Chaplain in
Ordinary to Her Majesty
Printed in the County of ...
LONDON:
Printed for J. ...
1712

TO
HENRY EWER,
of *Bushy-Hall*, Esq;
HIGH-SHERIFF
OF THE
County of **HERTFORD**;
AND TO THE
Gentlemen of the *Grand Jury* :
VIZ :

Charles Cæsar, Esq; Foreman.

Samuel Robinson, Esq;

George Nodes, Esq;

Edmund Field, Esq;

Pulter Forester, Esq;

Ralph Wingate, Esq;

William Gardiner, Esq;

Godman Jenkins, Esq;

William Greenhill, Esq;

Marmaduke Roydon, Esq;

Giles Dunster, Esq;

John Sanford, Esq;

John Beech, Gent.

Samuel Peachy, Gent.

William Wright, Gent.

This DISCOURSE with all due
Respect, is Dedicated,

By their most Obedient,

And most Humble Servant,

Edmund Chishull.

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TO
HENRY EWE R.
of Bury-Hall, Esq.
HIGH-SHERIFF
OF THE
County of HERTFORD
AND TO THE
Gentlemen of the Grand Jury:
VIZ:

- | | |
|-------------------------------|-----------------------|
| Charles Carter, Esq; Foreman. | Samuel Robinson, Esq; |
| William Grenville, Esq; | George Fisher, Esq; |
| Thomas Mordaunt, Esq; | Richard Hild, Esq; |
| Oliver Dwyer, Esq; | Philip Forster, Esq; |
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| John Beech, Esq; | William Gaudin, Esq; |
| Samuel Packer, Esq; | Godman Jackson, Esq; |
| William Wright, Esq; | |

This DISCOURSE with all due
Respect, is Dedicated,

By their most Obedient,
and most Humble Servant,
Edmund Chishall.

The Duty of Good Subjects, in
Relation to Publick Peace.

PSALM xxix. 10. O. Ver.

The Lord shall give Strength unto his People: The Lord shall give his People the Blessing of Peace.

THIS Psalm is wholly employ'd in a various expression of Praise and Thanksgiving to Almighty God: the occasion of which is at last directly mention'd in the Verse now propos'd to our Meditation. *David* of late had been engaged in a tedious War against the *Moabites*, the *Edomites*, the *Syrians*, and several other Nations, which are recorded in the * second Book of *Samuel*. But having defeated these in many successful Battles, having now accept-

* Chap. 8. 9. 10.

ed the Terms of their Submission, and having secur'd their Fidelity by *Garrisons* which he had plac'd in the suspected Countries, at length in a Psalm, as his manner was, he takes care to settle the Reflexions, that were to be made upon this great Event. To this purpose we find him first solicitous for God's, and afterwards for his own Kingdom: Instead of insulting o're his conquer'd Enemies, he triumphs in his own, and his Nation's Safety: To God he gives the Glory of his *Strength in War*, and to his Subjects the Notice of *Approaching Peace*.

The manner indeed, in which they received this, does not appear in History. The *Jews*, we know, were a wilful and discontented People: And afterwards in the days of *Hezekiah*, when an Invasion threatned them from *Persia*, all *Jerusalem* was immediately in an Uproar, without waiting the Resolution of their Prince. *Isaiah* therefore took the Freedom of a Prophet, and smartly reprehended them for so great a Levity: * *What aileth thee now, that thou art wholly gone up to the House-tops? Thou that art full of Stirs, a tumultuous City?* Such it seems was their Fright, and their Impatience upon the prospect of an impending War: But whether an *impending Peace* could affect them in so

* *Isa.* 22. 1, 2.

strange a manner is not so certain. No rather it is probable on the other side, that they freely allow'd their *Sovereign* the Prerogative of doing them so great a Good. 'Tis probable they sung this Psalm as zealously as 'twas penned by the Royal Prophet : and what *David* deliver'd from the Throne, that they chearfully ecchoed in the Temple : *The Lord shall give Strength unto his People : the Lord shall give his People the Blessing of Peace.*

We too, upon the like occasion, have received the like gracious Declaration from the Throne. After so great a part of so short a Life run out in the Hazards and the Noise of War, we are encouraged by *God's Vicegerent* to expect the truer Glories, and the Fruits of Peace. An Act, on her Part, of such affectionate, and maternal Care, that it must necessarily put the Vertue of the whole Nation upon its Tryal : and discover at once to Man, what has always been known to God, how far we are devoted to our Country, and how far to Party ; how far we are govern'd by Duty, and how far by Humour ; how far we intend the Publick, and how far the Private Good. For whether or no God's Providence is now crowning our Ten Years Labour, or whether for our Sins he is involving us still farther in it, there is an honest dutiful Regard

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to be paid even to the Hopes of Peace; especially so good, and so auspicious Hopes, and coming from so sacred Hands. I humbly presume therefore, that no Subject can be more seasonable before a National Assembly, than that which directs their Consciences in this nice Conjunction: Nothing can be now more proper than to paint the shining Vertue we are concern'd to Practice; and, while the Blessing of Peace is descending on us, to state that true Temper with which we should expect it. For,

I. We should expect it with a due Sense of Gratitude to Almighty God.

II. We should expect it with an entire Resignation to the Care and Wisdom of our Sovereign.

III. We should expect it with such Resolutions, and such Endeavours on our Part, as may render it the more Happy to us.

I. We should expect the Blessing of Peace with a due Sense of Gratitude to Almighty God. They, who think truest of a state of War, are not apt to conceive it as a Tryal of Human Strength: but rather as a Lot cast before the

the Divine Providence: and as an *Appeal* to God's eternal Justice, in behalf of an injur'd Cause. Agreeably to this, they esteem that to be Success in War, not which multiplies Conquests upon Conquests, but which ends, upon Honourable Terms, in a timely, as well as lasting, Peace. *David*, we see, was govern'd by these Principles in the *Text*: *The Lord*, says he, *shall give Strength unto his People*; and then he adds by way of Explication and Confirmation of the *Strength* he means: *The Lord shall give his People the Blessing of Peace*. Happy we, if having been favour'd with the same Degree of *Strength*, we could now wisely interpret it after the same Manner! We no sooner were embark'd in a *Generous Alliance*, partly for the Security of our *own Happy Government*, and partly for the Liberty of *all Europe*, but Year after Year we had the Comfort of seeing both confirm'd, and our Fears gradually remov'd by repeated Victories. As surely as we began each Campaign with a publick Fast and Supplication, so surely we ended each with Praise and Thanksgiving for Success. But the Subject of many single Years should now heartily be united into a General Thanksgiving: and with a tenfold Gratitude it is, that we should come before God for the Gift of Peace. For Peace will now happily seal and confirm to us every Glorious Step

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which

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which we made in War. Now every toilsome March, every laborious Siege, every perilous Victory, by Sea or Land, however dearly bought with the Blood and Treasure of our Country, may yet be remembred with entire Satisfaction. For now at length it is, that properly and truly speaking, all these Successes may be call'd our own. Now will they all be ratified by the propitious Hand of Providence, and secur'd against the chance of War. Now will they not be liable to be ravish'd from us, nor cancell'd at once by the Blow of any Fatal Day. If therefore we were indeed sincere in so many late Thanksgivings to Almighty God ; if we had no sinister End, no unwarrantable View in our former Joy ; now may we demonstrate this by a greater Degree of Thankfulness for this Greater Blessing. For now shall we be deliver'd from that Suspence and Jeopardy which inseparably attends all, even the most prevailing Conquests. Now may we glory without Reserve, and without Allay, in the Progress of our Arms ; and call the War truly happy, while we hope 'tis ending.

But besides this, there is another General property of Peace, for which we should be duly thankful to God who gives it. Peace not only secures the Happy Victories we have won,

won; but it likewise heals the unhappy Wounds, which those Victories have occasioned. It cultivates Arts and Sciences, and gives Religion its Turn to flourish in the place of Arms. It encourages an honest Industry, and opens the obstructed Channels of the Nations Wealth. It restores our Foreign, and promotes our Domestick Trade. It cures all our real, and dispells all our groundless Fears. In a word, it reduces those propitious Days of Plenty and Security, in which, according to the Wish of the Holy Psalmist, *there shall be no Decay, no leading into Captivity, and no complaining in our Streets.* But these perhaps and all other Reflexions will appear superfluous, in the case of so confessed a Truth: The Blessings of Peace are what every one readily allows, and what therefore he is as ready to expect with a due Sense of Gratitude to Almighty God. But the Terms and the Time of Peace are insuperable Difficulties with some Men: and therefore, with Regard to these, we must now insist more fully upon another dutiful Disposition, with which we should expect Peace; viz.

II. *With an entire Resignation to the Care and Wisdom of our Sovereign.* I know not from what Fault it happens, that the Question of War and Peace is so freely debated throughout

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out the Nation : and that too many Persons, of every Quality and Condition, against the known Rules of Modesty, of Prudence, and of Loyalty, are intruding themselves into that Affair of State. A modest Man would never meddle with another's Business : A prudent Man would never interpose in Things above his Reach : But least of all would any Loyal Subject entrench upon *Cesar's* Right. It is very observable, in the Tenour of Sacred History, how Alliances were made of old. A Prince had nothing else to do, but to say to another Prince, * *I am as thou art, my People as thy People, and my Horses as thy Horses.* And the same Language is strictly kept up likewise in the New Testament : where, by way of Parable, we are told of a † *King going to make War against another King* : and, if Occasion so required, the same *King* sending to a *King* again *Embassadors of Peace.* These we may fairly construe to be tacit Scriptural Affirmations of the *Power to make War or Peace* : That great indisputable Prerogative, and that last inherent Right of every independent Crown. Princes had once a much larger Property in the Estates and Persons of

* 1 Kings 22. 4. and 2 Kings 3. 7.

† Lu. 14. 31, 32.

their

their Subjects. And, though they have now quitted this, in Imitation of the Bounty of Almighty God, and in order to their being the Authors of the Greater Good; yet they who have divested themselves the most of their Original Authority, have always carefully reserv'd the Disposal of War and Peace: that being a piece of *Majesty*, with which they never *will*, and, in truth, with which they *can* never part. *They will never part with it*; because of the incredibly greater Interest they have at Stake. Their Person, Estate, and Dignity is of * *Ten Thousand times* more Value than that of their greatest Subjects: and consequently they will never hazard this, by committing the Cause of War and Peace to any other Hand. *They can never part with it*; because if they did, the Relation betwixt *Protection* and *Subjection* would be then destroy'd. It would then be in the Power of Factious and Ambitious Persons to intrigue with Foreign Courts: and by that means to involve perhaps themselves, their Prince, and their Fellow-Subjects in destructive Wars. And when they have once done this, it will not be in the Power of the same Persons to stop the Mischief: because

* 2 Sam. 18. 3.

Foreign Powers will never treat with Subjects upon Terms of Peace. In that and all other National Concerns, Sovereigns will always transact with Sovereigns only: To them alone they will pass their Words, and from them alone they expect a reciprocal Security.

This being the Case; who now will be so rash, as to traverse the Designs, and to disturb the Serenity of that *Royal* Breast, which has Thoughts of composing the whole Christian World? Who now, among the greatest and most honour'd of her Subjects, shall presume to controll this Counsel, and say to the *Sovereign* Peace-maker, *What dost thou?* Much more with what Face shall we aspire to this? We, who are so far remov'd from the secret Concerns of State; we, who know not the Facts of our own, or other Courts: So far are we from being acquainted with the Reasons of them. However, since the Spirit of Curiosity is gone abroad; and since the giving, rather than the denying, of a Reason, is likely to cure this; let us therefore enter a little, and with due Caution, into the improper Question: And in order to this, let us distinguish between the visible, and the invisible Springs of Peace: Between the Motives which are publick, and seen of all the World, and the Motives which may be suppos'd, tho' they are not seen.

As

As to those publick and apparent Motives, that now influence the Affair of Peace; Is not, in one Word, the End of the War obtain'd? Is it not obtain'd perfectly, with respect both to our *Enemy*, and our *Friends*? As to our *Enemy*; is not his exorbitant Power at last reduc'd? Is not the * *Man become weak that made the Earth to tremble, that did shake Kingdoms*? Does he not recognize the Title, for which we would have paid our Lives, as willingly as we have paid our Fortunes? And is he not ready to remove, to expel, to *abjure* every contrary *Pretender* as well as we? As to our *Friends*; has not a kind Providence increas'd them in Power, and encompass'd them with Safety round about? Is not *One* environ'd with a Chain of acquir'd Fortresses; and has not the *Other* late receiv'd into his Lap, the greatest Dominion on this side the Earth? Has not this new state of things quite alter'd that celebrated *Ballance* in Her *Majesty's* Hands? Does not the once lighter side begin now to preponderate very much? And is it not therefore equitable to take out of the prevailing Scale, without adding to the other, as has been groundlessly suggested? *When the Fig-tree putteth forth her Leaves, we know that Summer is near*: And certainly, when these

* Isa. 14. 10, 16.

Things are come to pass, in all reasonable Appearance, Peace cannot be far off. For after this, what else is to be gotten by the War, but the very *Guilt* of our Enemies, and the Sound of that *taunting Proverb*, * *Wo to him that increaseth that which is not his ?*

These are the known and apparent Reasons which Influence the projected Peace: There are others, I took leave to say, which, in Reason and Modesty, we may suppose, tho' we cannot see. In the first place, it is not to be doubted, but a pious Regard has been paid to *Providence*: Providence, which has interfer'd so often with the Politicks of this War; but which, of late more particularly, has visited the two Rival Houses, and taken to it self so many contending Princes in the Heat of their undecided Cause. In the next place, *Time and Chance* may possibly have produc'd *something* betwixt *Her Majesty* and her Two principal *Allies*. That Excess of *Wisdom* in the *One*, and of *Ambition* in the *Other*, may not correspond so honourably with the great and generous Assistance has been always lent them. In the *last place*, the Common Danger being now remov'd, and a reasonable Satisfaction on all sides secur'd, what may not be allow'd to the

* Hab. 2. 6.

Inclinations of a just and religious *Princess*, careful of the Church as well as State, of Posterity, as well as of the present Age? While we act with the frowardness and Ignorance of Children, upon narrow Views, and petty Interests, *SHE* perhaps, the common Parent of us All, is designing something more glorious, and more advantageous to the Nation, than Spoils and Conquests. Perhaps *She* may have said with *Hezekiah*, * *Is it not good that Peace and Truth be in my Days?* Perhaps in her Royal Heart, zealous no doubt for the Nation's Wealth, but religiously tender of their Blood, there may have been room to revolve the cases of *David* and of *Solomon*. Of *David*; who, for the Character of his Warlike Reign, was restrain'd in a pious Ambition he had much at Heart: Of *Solomon*; who preferring Wisdom to Strength, and the Glories of Peace to those of War, was therefore favour'd with the Accomplishment of his Father's Wish. The matter is very memorable, and may be observ'd at Length in the Chronicle of those Jewish Kings. † *My Son*, said *David*, in his last Charge to *Solomon*, *My Son*, as for me, it was in my mind to build an House unto the Name of the Lord my God. But the word of the Lord came to me

* 2 Kings 20. 19.

† 1 Chr. 22. 7, 8, 9, 10.

*saying, Thou hast shed Bloud abundantly, and hast made great Wars : Thou shalt not build an House unto my Name, because thou hast shed much Bloud upon the Earth in my Sight. Behold, a Son shall be born to thee, who shall be a Man of Rest. And I will give him Rest from all his Enemies round about ; for his Name shall be Solomon : And I will give Peace and Quietness unto Israel in his Days. He shall build an House for my Name. Thus far David by way of Charge to Solomon his Son. But the Matter is again recapitulated by Solomon himself in the Embassy which he sent to Hiram. * Thou knowest how that David my Father could not build an House unto the Name of the Lord his God, for the Wars which were about him on every side ; until the Lord put them under the Soles of his Feet. But now the Lord my God hath given me Rest on every side ; so that there is neither Adversary nor evil Occurrent. Observe here one shining Proof of the celebrated Wisdom of this King. He speaks not of the Enemies ; but of the Wars, that God put under his Father's Feet. And as for the Glory of his own Reign ; He wholly places it in this ; that it was without Adversary, and without evil Occurrent. In that blessed Calm it therefore was, that two most desirable Things received their*

* 1. Ki. 5. 3. 4.

utmost Perfection : The Piety and Prosperity of the Nation of the *Jews*. The *City* which wanted a Place for Divine Worship, was * soon furnished with a *Temple*, the Glory of the whole Earth. And this was quickly follow'd with the † Settlement of a new Trade to *Ophir*; which turn'd to so incredible Advantage, that *Silver*, in a little time, was as *Stones in Jerusalem*. Who knows now, whether God, at this Juncture, has not set the Case of *David* on the *Left-Hand*, and the Case of *Solomon* on the *Right-Hand*, before his Vicegerents Eyes ? Who knows, whether, having inspir'd Her to esteem the *Right* before the *Left*, the *true* before the *noisy Good*, He may not in his abundant Kindness unite them both in her happy Character, and add the Plenty of King *Solomon's* to the Triumphs of King *David's* Reign ? Put we now all these Things together ; joyn we the Reasons which we plainly see, to the Reasons which we may modestly suppose ; confess we, besides this, that our *Sovereign* is the only Judge ; that *she* only has the Right, *she* only the Ability to determine : Subscribe we, as we ought, to all this, and we cannot conscientiously dissent to her Choice of Peace. When the Enemy sincerely offers, and our

* 1 Ki. 5. 6. &c.

† 1 Ki. 9. 27. and 10. 11, 14, 21, 27.

Friends cannot reasonably gainsay ; when our Trade is to be opened agreeably to all our Wishes ; and our Dominion, even beyond our Wishes, unexpectedly enlarg'd ; when our Religion is to receive its last firm Establishment, and the *Law* of our *Succession* to become the Law of the whole World ; can we, at such a Season, for any nameless Ends, for any disguis'd Pretences, envy our Country so great an Happiness, and our Sovereign so great an Honour ? No, most Gracious Sovereign, *Good Luck have Thou with thine Honour : Ride on,* while thine Enemies confess thy Power and thy Right, *ride on in the way of Truth, of Meekness, and Righteousness :* And if ever their Infidelity shall again provoke thy Justice, *then let thy Right-Hand teach thee terrible Things.* This therefore was the second dutiful Disposition with which we were to expect Peace : *Viz.* With an entire Resignation to the Care and Wisdom of our Sovereign. But,

III. *We are to expect it likewise with such Resolutions and Endeavours on our Part, as may render it the more happy to us.* Now the Resolutions and Endeavours of this Sort are of a great Variety ; but will all be perhaps reducible to the Four Principal Ones which follow.

First,

First, In hopes of rendring the expected Peace the more happy to us, we should resolve and endeavour on our Part to avoid all those Faults which were Occasions of the War. The immediate Occasions of the War were indeed but too just and necessary : a nice Resentment of a late Attack from Popery ; a Care to prevent this effectually for the time to come ; and consequently a Vindication of some new Laws which were provided for so good an End. These indeed, as far as the Interest of this Nation was particularly concern'd, were the great and warrantable Reasons that occasion'd the present War. But what was it in reality that occasion'd these ? What, but a Rebellious Spirit that once instigated a Band of Men, first to quarrel with their Sovereign ; then to levy War against him ; then to murder him in Form ; then to banish his Family ; and by this means to keep Two *Royal Brothers* so long Strangers to their own Country, that at last One brought home the *Irreligion*, but the Other the *Religion* of our Neighbours. So diffusive therefore were the Mischiefs of *Rebellion*, that they could not be wholly stifled even by the Blessing of a *Restoration*. For from this last unhappy Accident it was, that Faction reviv'd again in another Shape. It then fallaciously affected to magnify

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nify and strain the Sovereignty, which before it vilified so much : It perverted the Conscience of the *Prince*, 'till he thought it lawful, and it abus'd his Judgment 'till he thought it possible, even to abolish the whole Body of our Law, and subvert our Constitution both in Church and State. But God here interpos'd his all-saving Hand ; and those last cruel Wounds of the *Rebellion* He himself cur'd by the *Revolution*. This we have long been vindicating with the Wealth and Treasure of the Nation : This we have often seal'd with our last and dying Blood : And (while They who would be thought to honour it most, assist it least) this we are now sealing once for all, by the wish'd for Peace. *Here* therefore let us begin the Character of a new and better Age ! *Here* let us find the End of our Miseries and our Faults ! Let us not henceforward be divided upon the terms of *Loyalty* ; but let us read them as we all run together, in the Originals where they are fairly wrote. Let us recognize the *Sovereign Power* as guarded on all sides by the Laws of Men : And let us reverence these Laws as affirm'd by the Law of God. To this, out of a counterfeit Obedience, let us add nothing : And from this, in open Disobedience, let us not diminish ought. Mindful of those Confusions and Distresses which, for more than half a Century,

Faction

Faction has entail'd upon us, let us now utterly discard this, by *fearing God and the Queen steddily*, and by *maddling no more with those who are given to change.* But,

Secondly, That the expected Peace may prove the more happy to us, next to those Vices which occasion'd the War, let us endeavour to avoid those other which the War has occasion'd. These are Debauchery, Luxury, and False Honour. Debauchery, natural to the Camp in the several Shapes of Intemperance, Gaming, and Uncleanneſs, has ſtept from thence into the City, and from the City ſpread deplorably over the whole Kingdom. A Luxury, brought up in the ſame School, has been propagated far and near with the ſame Succeſs. While the Soldier of Fortune lays out the Price of his Blood upon his Back; and, by a pardonable Exceſs perhaps, marches with a glittering Equipage, to Victory, or to Death; They, whoſe Merit would ſhine better in another manner, yet put on the ſame Trappings with too great a Pleaſure; however foreign to their Character, and ill-suited to the Buſineſs they profeſs. Even the Men of Trade and Industry, who were once ſo highly valued for what they lock'd up in their Cheſts, now ſeek to themſelves a Credit from this outſide worth. Nay, what is ſtill the moſt pitiable and moſt
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lamentable Case of all, even the most necessitous in the Crowd are fain to be the most vain-glorious at the same time ; and hast to make themselves Bankrupts for fear of being accounted such. Together with Luxury, False Honour has impos'd upon us from the same Quarter : That insidious to the Fortunes, but this to the Lives and Consciences of Mankind. While with the Men of the Sword it is a piece of bravery to be their own Avengers ; and every petty Affront must be wip'd off with the Offender's Bloud ; even those who are of a more peaceable Education, and perhaps Disposition too, must yet be concluded by the same frantick Rule. Tho' Conscience never so much recoil, and Courage not much invite ; tho' a Life be never so dear to one's Family, one's Country, or one's Prince ; tho', to enhance the Folly, even the immortal Soul be surely added to the Stake ; yet all, under the Name of *Honour*, and at every Angry Call, must be *vilely thrown away* ; nor thrown away only, but brought likewise under the unhappy Guilt of Murder, of Self-murder, or of both. These alas ! are the fashionable Faults of War : Debauchery, Luxury, and False Honour : Each of them more or less attended with Profaneness too. But that the long-expected Peace may prove the truer, the happier, the more solid Peace, may it come
in

in accompanied with a profest Sobriety, Frugality, and Humility ; In opposition to those destructive Vices, which we can never name too often with Disdain, *Debauchery, Luxury,* and *False Honour.* But,

Thirdly, In order to make Peace the more truly happy, let us not only avoid those Vices that belong to War ; but let us likewise resolve upon one singular Virtue that will establish Peace. For, after our bounden Duty to God, and his *Anointed*, which have been recommended all along in the foregoing parts of this Discourse ; The only relative Duty, now necessary to be mentioned, is a kind and equitable Regard to our *Fellow-Subjects.* It were indeed highly to be wish'd, after our Enemies have been so far conquer'd by the *War*, that no *Englishman*, if possible, might be at last conquer'd by the *Peace.* However, since their avow'd and resolute Opposition must necessarily subject some few Persons to that hard Expression ; let it serve only to occasion our treating them with the greater Courtesy. Let the uneasiness they now entail upon themselves, invite us to the Practice of a true Candour and Generosity : Such as is generally due to the weaker side ; and such as will always give the stronger so great a Lustre. Let us now justly praise and bless every great

Instrument of our present Happiness : But withal, let us not condemn unjustly and promiscuously all who would unthinkingly divert it. On the contrary, as we hope for the Mercy of Almighty God, and as we our selves desire to be well treated in our Turns, let us carefully distinguish at this time, betwixt all who offend of malicious Wickedness, and all who are sincerely acted by a difference of Opinion only. The *Former* of these, whether we take notice of them or no, will possibly meet with their own speedy Punishment ; a secret miserable Regret at the Glory of the Nation ; so much beyond all that they looked for. But the *latter* should now be candidly invited to *taste* the publick Happiness, which they cannot *see* ; to sit down, without Distrust, under their own Vines, and under their own Fig-trees ; and to share in common with their Fellow-Subjects, the Benefits of Peace, the Affection of Her *Majesty*, and the Favours of God's Providence, which are abundantly sufficient for us All.

These are those Methods by which we shall at once perform a most Christian Duty, and at the same time ensure to our selves the thing which we All love so much ; a Superiority, and Preeminence over one another. Of this indeed we may be innocently ambitious in any divided Nation, provided we side always with

with the Constitution and establish'd Laws : But then let us remember, that 'tis but *one only Vertue*, and *one only Passage* of Holy Scripture that can secure it to us. One joint Text, of *David* and our *Blessed Saviour*, it must be allow'd, there is, wherein the new Testament falls in expressly with the Temporal Blessings of the Old ; and promises, now under Christianity, the *Inheritance* of the Earth. But this ; not to those Broils and Stratagems, not to those Plots and Violences, not to that Fury and Ambition, with which it is so commonly pursued. No : * *The meek only shall inherit the Earth : The Meek shall delight themselves in Abundance of Peace.* But,

Fourthly and Lastly, In order to the greater Happiness of this, and all other *External Peace*, let us now endeavour to ensure it by an *inward Peace of Conscience*. For the Holy Religion we profess is nothing but a State of Peace, and Reconciliation seal'd betwixt God and Man, in the Bloud of *Christ* : And as far as we are all personally entitled to the Benefits of this *Christian Peace*, so far are we rightly qualified for that secular Peace which we expect.

This alone can give us Comfort under the

* Psalm 37. 11. Mat. 5. 5.

Calamities of War : This alone Joy and Gladness in the happiest Peace. The Man who is depriv'd of this cannot possibly have any right Relish of a National and common Blessing. For what so insipid as the publick Interest, to him who has no true Interest of his own ? Who so unconcern'd in the Good or Evil of his Country, as he who can wretchedly become his own Enemy, and by an unnatural sort of Treachery ; hate even his own Soul ? What can he promise to himself from Peace, whose Fears and Distractions must be still so many ; who always feels a *Law in his Members warring against the Law of his Mind,* and bringing him into Captivity to the Law of Sin ; whose contrary Passions are sure to be at variance with one another, without Grace, and indeed without right Reason to interpose betwixt them ? Such is the Man who being deserted by God, and haunted by his own Conscience, is therefore a sad Monument of what is threatned by the Holy Prophet, * *There is no Peace, saith God, to the Wicked.*

But if any truly wise and religious Persons are happily reconcil'd to God, and have inherited that Peace which Christ has purchased for us ; These are they who have the truest

* *Lf. 48. 22. and 57. 21.*

and the largest Share in this publick Joy. These are they, whose Virtues shall draw down the Blessings of Peace and Plenty upon their Native Country ; and yet these are they who could still patiently have submitted to a plague of War and Poverty. And this ; not only because there is laid up for them a *Crown* of Everlasting Peace in the Kingdom of Heaven ; but because, even in this present World, they have received that last Legacy of the Prince of Peace, * *Peace I leave with you : My Peace I give unto you : Let not your Heart be troubled, neither let it be afraid.*

* John 14. 27.

F I N I S.



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